in every country. It formed the basis of astronomical investigation, which in its turn was all-important at the period of the great discoveries. Arabic, and indeed mediaeval science in general, is to-day no longer of more than academic importance. But it is upon it that our modern thought and science in the last instance depend.

Before we leave this subject, a point referred to cursorily above must be accentuated. Just as the Jews played a part of vast significance as intermediaries in the transmission of Islamic culture to the Latin world, so they contributed in no small measure to the evolution of that culture. To an anonymous Jew is due for example (below, p. 169) the translation into Arabic of the Indian work, *Ealilah and Dimnah,* to which at least one-tenth of the fairy-tale store of modern Europe is to be traced.

Again, in 680, a Basran Jew named Masurjuwaik translated a handbook of medicine from Syriac to Arabic, and wrote original treatises on the benefits and evils of foodstuffs and drugs. The Jewish scientist, Mashaala (pp. 97, 279), was a figure of great significance in the intellectual life of the Moslem world in the eighth century.

Other names of considerable importance will be mentioned elsewhere in these pages from time to time. Bertrand, the Trench historian, goes so far as to suggest that the greatest of the philosophers and physicians for whom Moslem Spain was famous were without exception of Jewish, when they were not of Christian, extraction.

This, though clearly an exaggerated claim, contains in it the germ at least of'a truth which should not be overlooked.

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There were three main centres for this fruitful activity of the Jews, as interpreters to Europe of Graeco-Arab science. One was Toledo, at the court of the kings